

Panktiḥ; 14-15 Brihati 16-21 Barhatah Pragathah (Sama-brihati Vishama-Satobrihati)

अभि प्र गोपतिं गिरेन्द्रमर्चं यथा विदे ।

सूनुं सत्यस्य सत्पतिम्

॥ १ ॥

O Man, you, for knowing every thing exactly and accurately adore with vedic verses the Almighty God who is the lord of earth and sun, who is protector of righteous men and who is the initiator of truth.

आ हरयः समृज्जिरेऽरुपीरधि बृहिषि ।

यत्राभि संनवांमहे

॥ २ ॥

The men in the Yajna (Varhisi) have enkindled the fire abaze where we adore and pray.

इन्द्राय गावं आशिरं दुदुहे वज्रिणे मधु ।

यत् सीमुपह्वरे विदत्

॥ ३ ॥

The Devotees (Gavah) for attaining the Almighty God who holds thunder-bolt milk out favourable knowledge (Madhu) when He finds these devotees in His nearest position.

उद् यद् ब्रध्नस्य विष्टपं गृहमिन्द्रश्च गन्वहि ।

मध्वः पीत्वा संचेवहि त्रिः सप्त सख्युः पदे ॥ ४ ॥

I, the disciple and Indra, the preceptor when reach vast refuge (Griha) of great controlling God drinking the knowledge of twenty one elements of rare body (Sukshma sharira) unite us with the knowledge and happiness of God who is our friend.

अर्चतु प्रार्चतु प्रियमेधामो अर्चत ।

अर्चन्तु पुत्रका उत पुरं न धृण्वर्चत

॥ ५ ॥

O performers and lovers of Yajna and intellect, You sing song of Almighty God like the fort free from fears, praise

Him, adore Him and invoke Him. Let the children supplicate Him.

अथ स्वराति गर्गीरो गोधा परि सनिष्वणत् ।

पिङ्गा परि चनिष्कददिन्द्राय ब्रह्मोद्यतम् ॥ ६ ॥

Let there be hymn upraised in praise of Almighty God, Let the violin (viol) sound loudly, let the lute send out its voice with might and let the string of bow shrill His song loudly.

आ यत् पतन्त्येन्यः सुदुघा अनपस्फुरः ।

अपस्फुरं गृभायत् सोममिन्द्राय पातवे ॥ ७ ॥

When the powers of firm intelligence which milk out all the desired ends and which possess all good activities, arrive at or develop grasp all-pervaing All-creating God for the guard and guidance of soul.

अपादिन्द्रो अपादिग्निर्विश्वे देवा अमत्सत ।

वरुण इदिह क्षयत् तमापो अभ्यनृषत वत्सं

संशिश्वरीरिव ॥ ८ ॥

The mighty sun drinks the waters of this world, also the fire drinks the libations of Yajna and all the cosmic forces fill them with worldly glamour. In all these activities verily Divine power becomes capable and responsible. The subjects of the world worship Him like the cows to their calf.

सुदेवो असि वरुण यस्य ते सप्त सिन्धवः ।

अनुक्षरन्ति काकुदैः सूर्यं सुषिरामिव ॥ ९ ॥

O Divinity, you are the glorious divine power of that of you the seven cases of grammatical operation like one flood of steams flow to the throat of living human-beings.

यो व्यतीरफाणयत् सुयुक्ताँ उप दाशुषे ।

तुक्वो नेता तदिद् वपुरुयमा यो अमृच्यत ॥ १० ॥

That All-pervading He (God) who creates the moving and well—arranged worldly objects for the enjoyment of the soul (Dashushe), who relieves from all pains the man who is in His close contact and who is sower of seed in matter, is our leader.

अतीदु शक्र औहत इन्द्रो विश्वा अति द्विषः ।

भिनत्त कनीनं ओदनं पच्यमानं परो गिरा ॥ ११ ॥

The mighty powerful Divinity destroys all the obstructive forces at the shining sun cleaves through the cloud smitten by the thundering-bolt.

अर्भको न कुमारकोऽर्थि तिष्ठन्नवं रथम् ।

स पक्षन्महिषं मगं पित्रे मात्रे विभुक्रतुम् ॥ १२ ॥

As a young child mounts his newly fashioned car so the Almighty God for the sun and for the earth (pitre matre) holds the vast cloud of which serves multifarious purposes.

आ तू सुशिप्र दंपते रथं तिष्ठा हिरण्यरथम् ।

अथ द्युक्षं संचेवहि सहस्रपादमरुषं

स्वस्तिगामनेहसम् ॥ १३ ॥

O Lord of home. O possessor of beautiful chins you have mounted on the car of body endowed with all the luminous organs. Let you and all of us attain the self—refulgent Divinity who has thousands of movements, who is all-bliss, free from evils and luminous among all luminaries.

तं धैमित्था नमस्विन् उप स्वराजमासते ।

अर्थं चिदस्य सुधितं यदेतव आवर्तयन्ति दावने ॥ १४ ॥

The men devoting them in obeisance of Almighty Divinity for arriving at the destined aim of His attainment and surrendering their spirits in Him repeat their efforts too and thus enjoy the communion with Him.

अनु प्रत्नस्यौकसः प्रियमेधास एषाम् ।

पूर्वामनु प्रयति वृक्तर्द्धिषो हितप्रयस आशत ॥ १५ ॥

The men for whom the wisdom and Yajna are dear and who have left the intent and practice of violence and are engaged in doing good among these people, following (command) of the eternal abode of people, the All-abiding God act according to previous course of perseverance.

यो राजा चर्षणीनां याता रथेभिरग्निगुः ।

विश्वासां तरुता पृतनानां ज्येष्ठो यो वृत्रहा गृणे ॥ १६ ॥

I praise the Almighty God who is the paramount lord of peoples who is the uninterrupted moving force with His wonderful worlds, who is pre-eminent and queller of all the calamities and slayer of vritra, the cloud.

इन्द्रं तं शुम्भ पुरुहन्मन्त्रवसे यस्य द्विता विधुर्तरि ।

हस्ताय वज्रः प्रति धायि दर्शतो महो दिवे न सूर्यः ॥ १७ ॥

O man of ignorance quelling quality, you for aid describe the qualities of that strong God whose two fold action, the mercy and dispensing of justice are manifest on the learned one, whose shining bolt is held by Him for the resistance (Hastaya) of obstructive forces as the sun is held for the light.

नक्तिष्टं कर्मणा नशद् यश्चकार सदावृधम् ।

इन्द्रं न यज्ञैर्विश्वगूर्तमृग्ध्वंसमष्टुष्टं धृष्योजिसम् ॥ १८ ॥

None through act and through good Yajna-performances deprived of knowledge attains that Almighty Divinity who works and strengthens the world, who is praised by all, restless, daring and bold in might.

अषाढहमुग्रं पृतनासु सासहि यस्मिन् महीरुजयः ।

सं धेनवो जायमाने अनोनवुर्ध्वावः

क्षामो अनोनवुः

॥ १९ ॥

The vedic hymn adore Him and also the earth and heaven bow to Him on whose manifestation the grand celestial and terrestrial bodies, bear motion, who is the potent conqueror and invincible in war.

यद् द्याव इन्द्र ते श्रुतं श्रुतं भूमीरुत स्युः ।

न त्वा नञ्जित्सुहस्रं सूर्या अनु न जातमष्ट रोदसी ॥ २० ॥

O Almighty Divinity, you are the holder of thunder-bolt. Had these been a hundred heavens and a hundred earths and even thousand suns, the whole created world and also the inherent power of electricity (Rods) would not have matched you in your grandeur.

आ पंप्राथ महिना वृष्ण्या वृषन् विश्वा शविष्ठु शर्वसा ।

अस्माँ अंव मधवन् गोमति

व्रजे वञ्जिच्चित्राभिस्तृतिभिः

॥ २१ ॥

O giver of happiness, O powerfully strong one, O worshipable one, you have expanded all the activities of bravery. O Lord, you guard us in attaining the stall of cows or in treading the path of learned devotees through your wondrous protective powers.

सू० ६३ ॥ ऋषिः—१-३ प्रगाथः ४-८ देवजामयः ॥ देवता—इन्द्रः ॥

छन्दः—गायत्री ॥

#### HYMN 93

Seer—1-3 Pragathah, 4-8 Devajamayah. Subject. matter-Indrah. Metre-Gayatri.

उत् त्वा मन्दन्तु स्तोमाः कृणुष्व राधो अद्रिवः ।

अव ब्रह्मद्विषो जहि

॥ १ ॥

O holder of thunder, may our hymns or set of praises give great delight. You display your bounty. You drive off them who are opponent of prayer and knowledge.

पदा पूर्णरिराधसो नि बाधस्व महाँ असि ।

नहि त्वा कश्चन प्रति

॥ २ ॥

O Almighty God, you are mighty. There is none to equal you, You abstract the fowl play of the parsimonious men the unrighteous ones by your word (Pada), the vedic knowledge.

त्वमीशिषे सुतानामिन्द्र त्वमसुतानाम् ।

त्वं राजा जनानाम्

॥ ३ ॥

O Almighty God, you are the Sovereign of the people and rules over those things which are produced and also the things which are not produced or created but eternal.

ईह्यन्तीरपस्युव इन्द्रं जातमुपासते ।

भेजानासः सुवीर्यम्

॥ ४ ॥

The subjects (of the world) acquiring knowledge, desiring to perform good acts and attaining the excellent power have communion with Almighty God who is manifest in the world.

त्वमिन्द्र बलादधि सहसो जात ओजसः ।

त्वं वृषन् वृषेदसि

॥ ५ ॥

O Almighty God, you are mighty one are strong one You are evinced and manifest from your strength, victory and power.

त्वमिन्द्रासि वृत्रहा व्यन्तरिक्षमतिरः ।

उद् धामस्तभ्ना ओजसा

॥ ६ ॥

O Almighty God you are the dispeller of darkness (ignorance), you have spreaded the firmament and you have uphold the heaven with you might.

त्वमिन्द्र सजोषसमर्कं विभर्षि ब्राह्मोः ।

वज्रं शिशान् ओजसा

॥ ७ ॥

O Almighty Divinity, you whetting the thunder-bold with might and you hold the lightning that properly suits to you.,

त्वमिन्द्राभिभूरसि विश्वा ज्ञातान्योजसा ।

स विश्वा भुव आर्भवः

॥ ८ ॥

O Almighty God, you are preeminent over all creatures by your strength and vigour. You pervade all that exists.

सू० ६४ ॥ ऋषिः—कृष्णः ॥ देवता—इन्द्रः ॥ छन्दः—१-३, १०, ११  
त्रिष्टुप्; ४-९ जगती ॥

HYMN 94

Scer—Krishnah. Subject-matter-Indrah. Metre-1-3, 10, 11 Tristup ; 4-9 Jagati.

आ यात्विन्द्रः स्वर्पतिर्मदायु यो धर्मेणा तूतुज्ञानस्तुर्विष्मान् ।

प्रत्वक्षाणो अति विश्वा सहास्यपारेण

महता वृष्ण्येन

॥ १ ॥

Let the sovereign King who is strong active by righteous acts, who is over-powerer of all the conquering forces with his great vigorous unlimited power come to us for our pleasure.

सुष्ठामा रथः सुयमा हरीं ते मिम्यक्षु वज्रो नृपते गर्भस्तौ ।

शीर्षं राजन्तुसुपथा याद्वर्बाङ् वर्धाम

ते पुपुषो वृष्ण्यानि

॥ २ ॥

O mighty ruler, your chariat is firm-seated, your horses are submissive and easily managed and your hands hold the weapon firmly grasped. O King, you are the ruler of people, you come quickly before us and we will increase your protective power.

एन्द्रवाहो नृपतिं वज्रबाहुमुग्रमुग्रासंस्तविषासं एनम् ।

प्रत्वक्षसं वृषभं सत्यशुष्ममेमस्मत्रा सधुमादो वहन्तु ॥ ३ ॥

Let the bearers of king who are strong enough, active and co-participants in enjoyment, bring amongst us this king who is the sovereign of men, holder of thunder like weapon, mighty, bigorous, possessor of conquering might and endowed with real vigour.

ए॒वा प॒तिं द्रो॒णसा॒चं स॒र्चेत॑स॒मूर्जं स्कु॒म्भं ध॒रुण॒ आ वृ॑षाय॒से ।  
 ओजः॑ कृ॒ष्व सं गृ॒भाय॒ त्वे अ॒प्यसो॒ यथा॑  
 के॒नि॒पा॒ना॒मि॒नो वृ॒धे ॥ ४ ॥

O ruler, thus, you work like a bold one in support of the man who is supporter, full of knowledge and pillar of the vigour. You prepare your energies and collect that vigour in you and like the master you stand for the progress of wise men.

ग॒म॒न्न॒स्मे व॒मु॒न्या हि शंसि॑षं स्वा॒शिषं॑ भ॒र॒मा या॑हि सो॒मिनः॑ ।  
 त्व॒मी॒शिषे॑ सा॒स्मिन्ना॑ सं॒त्ति ब॒र्हिष्य॑नाधृ॒ष्या  
 तव॑ पा॒त्राणि॑ ध॒र्मेणा॑ ॥ ५ ॥

May the valuable wealth, so will I pray, come to us. You come to the Yajna of the men performing Yajnas, you are the ruler of people, you sit on this grass-seat and your protective powers are violable according to the command of religious law.

पृ॒थक् प्रा॒यन् प्र॒थ॒मा दे॒वहू॑त॒योऽकृ॑ण्वत श्रव॒स्या॒नि दु॒ष्टरा॑ ।  
 न ये शे॒कु॒र्य॒ज्ञियां॑ ना॒व॒मा॒रुह॑मी॒मैव  
 ते न्य॑वि॒शन्त॑ के॒पयः॑ ॥ ६ ॥

The most prominent devotees of Divine adorations advance onward in various walk of life and they perform the deeds of tremendous difficulties and consequences. They who could not succeed to ascend the ship of righteous deed, intent and purpose, sink down in desolation trembling with alarm



एवैवापागर्परे सन्तु दूढयोश्च॑ येषां दुर्गुजं आयुयुज्जे ।

इत्था ये प्रागुर्परे सन्ति दावने॑ पुरूणि

यत्र॑ वयुनानि भोजना

॥ ७ ॥

In this way others who are evil-minded be left desolated. They whose incontrollable organs have come to control be placed in good position and they who are to surrender them in resignation of worldly attachments in which are performed man good deeds and are possessed of many supporting means enjoy great delight in the world.

गिरिरञ्जान् रेजमानाँ अश्वारयद् द्यौः क्रन्ददन्तरिक्षाणि कोपयत्

समीचीने धिषणे वि श्कभायति॑ वृष्णः

पीत्वा मदं उक्थानि॑ शंसति

॥ ८ ॥

Almighty self-refulgent Divinity (Dyaui) supports the quickly moving clouds, He illuminates the luminaries the celestial space, He holds firm the twain of earth and sun connected with each other and He guarding the strong forces preaches (reveals) the vedic speech enjoying His blessedness.

इमं विभामिं सुकृतं ते अङ्कुशं येनारुजामि॑ मघवञ्छफारुजः

अस्मिन्त्सु ते सर्वेने अस्त्वोक्त्यं सुत इष्टौ

मघवन् बोध्याभगः॑

॥ ९ ॥

O Almighty Divinity, I bear in to action your control that initiates in doing good undoing evils and through which you punish the men intending to trouble others. Under your this control there be my abode. O Bounteous Lord in the Yajna arranged you know our intentions.

गोभिष्टरेमामेति॑ दुरेवां यवेन॑ क्षुध्रं पुरुहूत विश्वाम् ।

वयं राजभिः प्रथमा॑ धनान्यस्माकेन॑

वृजनेना॑ जयेम

॥ १० ॥

May we overcome all trouble-some indigence or ignorance with cows or with vedic speeches, may we overcome hunger with corn and may we, first in rank, allied with princes acquire possessions with our own exertions.

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादवायोः ।

इन्द्रः पुरस्तादुत मध्यतो नः सखा सखिभ्यो

वरिवः कृणोतु

॥ ११ ॥

May Brihaspati, the Lord of vedic speeches protect us from behind, from above and from below region from wicked may mighty ruler guard us from front side and from the centre and may like friend to friends he vouchsafe accomodation and freedom.

मृ० ६५ ॥ ऋषिः—१ गृत्समदः; २-४ सुदाः ॥ देवता—इन्द्रः ॥ छन्दः

—१ अष्टिः; २-४ शक्वरी ॥

HYMN 95

Seer—1 Gritsamadah ; 2-4 Sudah. Subject—matter  
Indrah. Metre—1 Ashtih ; 2-4 Shakvari.

त्रिकंदुकेषु महिषो यवाशिरं तुविशुष्मस्तृपत् सोममपिबुद्

विष्णुना सुतं यथावशत् ।

स ई ममाद् महि कर्म कर्तवे महामुरुं सैनं सश्वद् देवो

देवं सत्यमिन्द्रं सत्य इन्दुः

॥ १ ॥

The man of sharp understanding power who is great in attainments being satisfied in his three kinds of progresses (the physical, social and spiritual) drinks the Soma-juice mixed with barley pressed by a man of comprehensive knowledge (Vishnu) and as he desires this Soma-juice gladden the great man of long standing to perform the great deed and that man pious, truthful and possessor of wondrous powers attains the unity with this Almighty God who Himself is truthful.

प्रो ष्वस्मै पुरोरथमिन्द्राय शूषमर्चत ।

अभीके चिदु लोकक्रु संगे समत्सु वृत्रहास्माकं बोधि

चोदिता नर्मन्तामन्यकेषां ज्याका अधि धन्वसु ॥ २ ॥

O people, you appreciate the power of this mighty ruler which makes the strength of foe-men vanish and set the chariot in the foremost place. He gives us room and encourages us in closest place, in get together and in the battles. He has been known as the dispeller of foe men. Let the weak bow-strings of wicked break upon the bow.

त्वं सिन्धूरवासृजोऽधराचो अहन्नहिम् ।

अशत्रुरिन्द्र जज्ञिषे विश्वं पुष्यसि वार्यं तं त्वा परि ष्वजामहे

नर्मन्तामन्यकेषां ज्याका अधि धन्वसु ॥ ३ ॥

O mighty ruler, you have made the stream flow down, you have destroyed the mortifying trouble, you have become foeless, you preserve the grain produced in water and we embrace that of you. Let the weak bow strings of wicked break upon bow.

विषु विश्वा अरातयोऽर्यो नशन्त नो धियः ।

अस्तासि शत्रवे वधं यो न इन्द्र जिघांसति या तै रातिर्दिर्वसु

नर्मन्तामन्यकेषां ज्याका अधि धन्वसु ॥ ४ ॥

Let all our miseries and bad designs be destroyed, you, O mighty ruler, chast bolt upon that foe who desires to kill us and your generous bounty gives us wealth. Let the weak bow-strings of wicked break upon bow.

मृ० ६६ ॥ ऋषिः—१-१० पूरणः; ६-९ ब्रह्मा च, भृगुवक्त्ररात्र, १०

ब्रह्मा च; ११-१६ रक्षोहाः; १७-२३ ब्रह्मा; २४ प्रचेताः ॥ देवता—१-५

इन्द्रः; ६-१०, १७-२३ यक्षमनाशनम्, ११-१५ गर्भदापनाशनम्; २४

दुःश्वप्न- नाशनम् ॥ छन्दः—१-८ त्रिष्टुप्; ९ शक्वरोगर्भा जगती; १०-

१८ अनुष्टुप्; १९ कुक्कुम्भत्यनुष्टुप्; २० चतुष्पदा गुरिगुणिक; २१

उपरिष्ठाद् विराड् बृहती; २२ उष्णिग्गर्भा निचूदनुष्टुप् २३ पथ्यापङ्क्तिः;  
[ २४ अनुष्टुप् ] ॥

## HYMN 96

Seer—1-10 Puranah ; 6-9 Brahma cha ; Bhriguangira-  
sacha ; 10 Brahmacha ; 11-16 Rakshohah ; 17-23 Brahma ;  
24 Prachetah Subject-matter-1-5-Indrah ; 6-10, 17-23  
Yakshmanashanam 11-17 Garbha-doshanashanam ; 24  
Duhsvappnanashanam. Metre-1-8 Tristup ; 9 Shakvarigarbha  
Jagati ; 10-18 Anustup ; 19 Kakummatyanustup ; 20  
Chatuspada Bhurigushnik ; 21 Uparistad Virad Brihati ; 22  
Ushniggarbha Nichridanustup ; 23 Pathyapankti ; 24  
Anustup.

तीव्रस्याभिव्यसो अस्य पाहि सर्वथा वि हरीं इह मुञ्च ।

इन्द्र मा त्वा यजमानासो अन्ये नि रीरमन्

तुभ्यमिमे सुतासः

॥ १ ॥

O mighty ruler, you drink this strong draught of this cereal preparation, unyoke your horses which may carry all the chariots, let not other *Yajmanas* slay you, as for you there are juices of Soma kept ready.

तुभ्यं सुतास्तुभ्यम् सोत्वासुस्त्वां गिरः श्राज्या आ ह्वयन्ति ।

इन्द्रेदमद्य सर्वनं जुषाणो विश्वस्य विद्रां

इह पाहि सोमम्

॥ २ ॥

O mighty ruler, juices of herbs effused are yours and yours are also the juices to be pressed, our resonant praise songs invite you, O mighty one pleased with this Yajna and knowing all of the worldly affairs come hither and guard the kingdom (Soma).

य उशता मनसा सोममस्मै सर्वदृदा देवकामः सुनोति ।

न गा इन्द्रस्तस्य परा ददाति

प्रशस्तमिच्चारुमस्मै कृणोति

॥ ३ ॥

The mighty ruler does not crush out the voices of the man who desiring to be *Deva*, the wonderful one effuses soma-juice with devoted mind and yearning heart for this king and he treats him (the presser of soma) well.

अनुस्पष्टो भवत्येषो अस्य यो अस्मै रेवान् न सुनोति सोमम् ।

निररत्नौ मघवा तं दधाति ब्रह्मद्विषो

हन्त्यनानुदिष्टः

॥ ४ ॥

The mighty ruler becomes clearly favourable to this man who like a rich man presses soma juice for him. He supports the man (presser of juice) in his bended arms and slays him who stands against God and knowledge-

अश्वायन्तो गव्यन्तो वाजयन्तो हवामहे त्वोपगन्तवा ॐ ।

आभूषन्तस्ते सुमतौ नवायां वयमिन्द्र

त्वा शुनं हुवेम

॥ ५ ॥

O mighty ruler, we desiring horses, desiring land, desiring grain call on you to come to us. O strong one, may we occupying proper place in your good intention easily call on you.

मुञ्चामि त्वा हविषा जीवनाय कर्मज्ञातयस्मादुत राजयस्मात् ।

ग्राहिर्जग्राह यद्येतदेनं तस्या इन्द्राग्नी

प्र मुमुक्तमेनम्

॥ ६ ॥

O man, I, the physician set you free by this medicinal oblatory preparation from the unknown decline and from consumption for your life. Let the electricity and fire free him from rehenumatic affection if it has grasped this man.

यदि क्षितायुर्येदि वा परेतो यदि मृत्योरन्तिकं नीति एव ।

तमा हरामि निःकृतेरुपस्थादस्पाशमेनं शतशारदाय ॥ ७ ॥

Be his days ended, be he in a serious condition and be he brought to death already I, the physician bring him out of the lap of destruction and save him to live a life lasting a hundred autumns.

सहस्राक्षेण शतवीर्येण शतायुषा हविषाहर्षमेनम् ।

इन्द्रो यथैनं शरदो नयात्यति विश्वस्य

दुरितस्य पारम्

॥ ८ ॥

I have restored him to health with the medicine named shatavirya which has hundred-powered potency, thousand-powered potency and has the power to make one lead the life of hundred years. Let the mighty physician lead him safe for a hundred autumns and to the farther shore of disease and pains

शतं जीव शरदो वर्षमानः शतं हैमन्ताञ्छतमु वसन्तान् ।

शतं तु इन्द्रो अग्निः संविता बृहस्पतिः

शतायुषा हविषाहर्षमेनम्

॥ ९ ॥

O man, you increasing your strength live a hundred autumns live through a hundred springs and a hundred winters. Let electricity, fire, sun and air through the medicine lasting hundred years' life restore him for hundred autumns.

आहर्षमविदं त्वा पुनरागाः पुनर्णवः ।

सर्वाङ्ग सर्वं ते चक्षुः सर्वमायुश्च तेऽविदम्

॥ १० ॥

So I have found and rescued you O man and you have now returned with renewed youth. O you fit in whole of your members I have restored for you the sight and all the life,

ब्रह्मणाग्निः संविदानो रक्षोहा बाधतामितः ।

अमीवा यस्ते गर्भं दुर्णामा योर्निमाशये

॥ ११ ॥

Let the fire killing the germs attaining power with medicine (Brahmana) dispel the germ of disease named as Durnama which rests in grasping womb.

यस्ते गर्भममीवा दुर्णामा योर्निमाशये ।

अग्निष्टं ब्रह्मणा सह निष्क्रव्यादमनीनशत्

॥ १२ ॥

Let the fire with the aid of medicine and treatment destroy that flesh-eating germ which known as Durnama, bearing malignancy has found place in your grasping womb.

यस्ते हन्ति पुत्रयन्तं निषत्सुं यः संरीसृपम् ।

जातं यस्ते जिघांसति तमितो नाशयामसि ॥ १३ ॥

O Woman, I the physician drive away from here that germ of disease which destroys the sinking semen-seed, the settled seed and the moving embryo and which kills the born babe.

यस्त उरू विहरत्यन्तरा दम्पती शयै ।

योनिं यो अन्तररेच्छिह तमितो नाशयामसि ॥ १४ ॥

I, the physician exterminate that germ of disease which divide your legs, which being a third lies between the married pair and which penetrates and licks your side.

यस्त्वा भ्राता पतिर्भूत्वा जारो भूत्वा निपद्यते ।

प्रजां यस्ते जिघांसति तमितो नाशयामसि ॥ १५ ॥

I, the physician exterminate from here that germ of disease which rests with you in borrowed form of brother, lover and husband and destroys your progeny.

यस्त्वा स्वप्नेन तमसा मोहयित्वा निपद्यते ।

प्रजां यस्ते जिघांसति तमितो नाशयामसि ॥ १६ ॥

I, the physician exterminate even that germ of disease which through darkness, or sleep deceive you, lies down by you and destroys your progeny.

अक्षीभ्यां ते नासिकाभ्यां कर्णाभ्यां छुबुकादधि ।

यक्ष्मं शीर्षिण्यं मुस्तिष्काञ्जिह्वाया वि वृहामि ते ॥ १७ ॥

O patient, I, the physician drive away disease from your eyes, from your nostrils; from your ears, from your chin, from your head and brain and tongue.

ग्रीवाभ्यस्त उष्णिहाभ्यः कीर्कसाभ्यो अनुक्यात्रि ।

यक्ष्मं दोषण्यं मंसाभ्यां बाहुभ्यां वि वृहामि ते ॥ १८ ॥

I drive away disease from your necktendons and neck, from the breast-bones and from the spine, from shoulders and from upper lower arms.

हृदयात् ते परि क्लोम्नो हलीक्ष्णात् पार्श्वोभ्याम् ।

यक्ष्मं मत्स्नाभ्यां प्लीहो यक्नस्ते वि वृहामासि ॥ १९ ॥

I drive away disease from viscera and all within, from rectum, from the heart, from kidneys, liver and from spleen.

आन्त्रेभ्यस्ते गुदाभ्यो वनिष्ठोरुदरादधि ।

यक्ष्मं कुक्षिभ्यां प्लाशेर्नाभ्या वि वृहामि ते ॥ २० ॥

I drive away disease from intestines from rectum from bowls, from stomach from sides and side voids.

ऊरुभ्यां ते अष्टीवद्भ्यां पार्श्विभ्यां प्रपदाभ्याम् ।

यक्ष्मं भसद्यं श्रोणिभ्यां भासदं भंससो

वि वृहामि ते

॥ २१ ॥

I drive away disease from thighs, from knee-caps, from heels and from the fore part of feet, from hips, from stomach and from groin.

अस्थिभ्यस्ते मज्जभ्यः स्नावभ्यो धमनिभ्यः ।

यक्ष्मं पाणिभ्यामङ्गुलिभ्यो नखेभ्यो वि वृहामि ते ॥ २२ ॥

I drive away disease from what is voided from within from fingers, from hair, from nails, from all your self and from top to toe, from bones, from marrouls, from nerves and from veins.

अङ्गैरङ्गो लोमिनिलोमिन् यस्ते पर्वणिपर्वणि ।

यक्ष्मं त्वचस्यं ते वयं कश्यपस्य वीवर्हेण

विष्वञ्चं वि वृहामासि

॥ २३ ॥

I drive away disease from every member of the body, from every hair, from every joints and drive away infection from



skin and all disease through the endeavour of the men possessing the knowledge of rare things.

अपैहि मनसस्पते॑ प॒क्राम प॒रश्चर ।

प॒रो नि॒कृ॒त्या आ च॑क्ष्व बहु॒धा जीव॑तो मनः ॥ २४ ॥

Let this dream having its impact on mind depart and vanquish away. Let destruction be seen away from us. The mind of living man has manifold activities.

मृ० ६७ ॥ ऋषिः—कलिः ॥ देवता—इन्द्रः ॥ छन्दः—१; २ बाहंतः प्रगाथः ( बृहती + सतोबृहती ); ३ बृहती ॥

HYMN 97

Seer—Kalih. Subject-matter—Indrah. Metre—1-2 Barhatah Pragathah (Brihati Satobrihati); 3 Brihati.

व॒यमे॑नमि॒दा ह्योऽपी॑पिमे॒ह व॒ज्रि॒र्णम् ।

तस्मा॑ उ अ॒द्य स॑म॒ना सु॒तं भ॒रा नूनं॑ भूष॑त श्रुते ॥ १ ॥

We here verily yesterday let this brave man drink the soma-juice. So to day offer him equipped with bolt the pressed juice for his strength, O man you adorn him with the knowledge of what is to hear.

वृ॒कश्चि॑दस्य वार॒ण उ॑रामथि॒रा व॒युने॑षु भूष॑ति ।

सेमं॑ न स्तोमं॑ जुजुषा॒ण आ ग॒हीन्द्र॑ प्र चि॒त्रया॑ धिया ॥ २ ॥

Even the wolf, the savage beast that rends the sheep adhere to the path of his (the brave mans') decrees. So, O mighty ruler, you graciously accepting this our praise come to us with wondrous thought.

क॒द्रु न्व॒स्याकृ॑तमिन्द्र॒स्यास्ति॑ पौ॒स्यम् ।

केनो॑ नु कं श्रोम॑तेन न शु॒श्रुवे॑ जु॒नुषः॑ परि॑ वृ॒त्रहा ॥ ३ ॥

What are those manly deed of vigour and admiration that this mighty ruler has not done? Who has not heard his glorious title as the Vritra-slayer from his inception?

मू० ६८ ॥ ऋषिः—शंयुः ॥ देवता—इन्द्रः ॥ छन्दः—बाहंतः प्रगाथः  
( बृहती × सतोबृहती ) ॥

## HYMN 98

Scer—Shanyuh; Subject-matter-Indrah. Metre-  
Barhatah Pragathah (Brihati Satobrihati).

त्वामिद्धि हवामहे साता वाजस्य कारवः ।

त्वां वृत्रेष्विन्द्र सत्पतिं नरस्त्वां काष्ठास्वर्वतः ॥ १ ॥

O Almighty God, we the men of wisdom and action in attainment of wealth call you only. O protector of good men, people call you in the war and the men of horses in their races and travels call you,

स त्वं नश्चित्र वज्रहस्त धृष्ण्या मह स्तवानो अद्रिवः ।

गामश्चै रध्यमिन्द्र सं किर सत्रा वाजं न जिग्युषे ॥ २ ॥

O Wondrous one, O holder of thunder-bolt, O lord of cloud and mountains, O Almighty God, that you being adored by men give us the horses to pull chariot and kine as the victorious man is given grain and wealth.

मू० ६९ ॥ ऋषिः—मेध्यातिथिः ॥ देवता—इन्द्रः ॥ छन्दः—बाहंतः  
प्रगाथः ( बृहती × सतोबृहती ) ॥

## HYMN 99

Scer—Medhyatithih. Subject-matter-Indrah. Metre-  
Barhatah Pragathah (Brihati-Satobrihati).

अभि त्वा पूर्वपीतय इन्द्र स्तोमेभिरायवः ।

समीचीनासं ऋभवः समस्वरन् रुद्रा गृणन्त पूर्व्यम् ॥ १ ॥

O Almighty Divinity, the men in general and the men enlightened with understanding possessing all decencies laud you with vedic hymns for their full protection. O strong one, the men of knowledge and strict discipline of celebrity praise and pray you.

अस्येदिन्द्रो वावृधे वृष्णं शवो मदे सुतस्य विष्णवि ।

अद्या तमस्य महिमानमायवोऽनु ष्ठुबन्ति पूर्वथा ॥ २ ॥

The Almighty God increases the strength, power etc of this soul born in His all-pervading bliss. The living men today even as of previous sing the praise of that majestic Power of Him.

सू० १०० ॥ ऋषिः—ऋषेयः ॥ देवता—इन्द्रः ॥ छन्दः—उष्णिक् ॥

HYMN 100

Seer—Nrimedhah. Subject--matter--Indrah--Metre--Ushnik.

अद्या हीन्द्र गिर्वण उप त्वा कामान् महः संसृज्महे ।

उदेव यन्त उदभिः ॥ १ ॥

O Almighty God, we send our great wishes before you. O All-praised one, coming like floods followed by floods.

वर्ण त्वा यव्याभिर्वर्धन्ति शूर ब्रह्माणि ।

वावृष्वासं चिदद्रिवो दिवेदिवे ॥ २ ॥

O mighty Lord, as the rivers swell the ocean so our prayers magnify the glory of yours who is grown in powers every day.

युञ्जन्ति हरीं इषिरस्य गार्धदोरौ रथ उर्युगे ।

इन्द्रवाहा वचोयुजा ॥ ३ ॥

The natural forces with their praiseworthy functioning yoke the electricity and air (Hari) as carrier which are the bearers of powerful actions and disseminators of the words (sounds) with the chariot-linked world of this Divinity lasting for many ages.

सू० १०१ ॥ ऋषिः—मेघ्यातिथिः ॥ देवता—अग्निः ॥ छन्दः—गायत्री

HYMN 101

Seer—Medhyatithih. Subject--matter--Agnih. Metre--Gayatri.

अग्निं दूतं वृणीमहे होतारं विश्ववेदसम् ।

अस्य यज्ञस्य सुक्रतुम् ।

॥ १ ॥

We choose to accept in our use this fire which gives motion, which heats the things, which is the means of attaining wealth and which accomplishes the task of this worldly affairs.

अग्निमग्निं हवीमभिः सदा हवन्त विश्पतिम् ।

हव्यवाहं पुरुप्रियम्

॥ २ ॥

O people, you ever take into use this refulgent and impellent fire with oblatory substances. This is the protector of creatures, carrier of oblations and operator of many favourable performances.

अग्ने देवा इहा वह जज्ञानो वृक्तबहिषे ।

आसि होता न ईडयः

॥ ३ ॥

Let this fire bring the forces receipient of the oblatory substances and this is born for him who spreads the Yajna. This is giver as well as consumer of the world and deserves our praise.

सू० १०२ ॥ ऋषिः—विश्वामित्रः ॥ देवता—अग्निः ॥ छन्दः—गायत्री  
HYMN 102

Seer—Vishvamitrah. Subject-matter-Agnih. Metre-Gayatri

इडेन्यो नमस्यस्तिरस्तमांसि दर्शतः ।

समग्निरिष्यते वृषा

॥ १ ॥

This fire is the subject of studies, praiseworthy it is the means of wisdom, it is the source of rain and this fire dispels away the darkness. This is enkindled for Yajna.

वृषो अग्निः समिष्यतेऽश्वो न देववाहनः ।

तं हविष्मन्त ईडते

॥ २ ॥

Like a horse this powerful fire which is the carrier of natural forces is enkindled for Yajna. The men having oblations describe the property of it.

वृषणं त्वा वयं वृषन् वृषणः समिधीमहि ।

अग्ने दीद्यंतं बृहत्

॥ ३ ॥

We, the strong ones keep *Ablaze* this fire which is powerful and source of energy, great and refulgent.

म० १०३ ॥ ऋषिः—१ सुदीतिपुरुमीढौ; २, ३ भर्मः ॥ देवता—अग्निः ॥

छन्दः—१, २ बृहती; ३ सतोबृहती ॥

HYMN 103

Seer—1. Sudite-purumidhau; 2, 3 Bhargah. Subject-matter-Agnih. Metre-1, 2 Brihati; 3 Satobrihati.

अग्निमीडिष्वारंसे गाथाभिः शीरशोचिषम् ।

अग्निं राये पुंस्मीढ्व श्रुतं नरोऽग्निं सुदीतये हृदिः ॥ १ ॥

O men of plentiful wealth, you for security with praises describe the powers of fire which has enhanced luminosity. You describe the qualities of fire for prosperity. O people, you take into use the fire known to all for illuminating the house.

अग्न आ याह्यग्निभिर्होतारं त्वा वृणीमहे ।

आ त्वामनक्तु प्रयता हविष्मती यजिष्ठं बर्हिरासदे ॥ २ ॥

We choose this fire as the source of integration and disintegration. Let it come to our uses with its heating and impellent forces. Let the populaes disciplined and possessing oblational substances for knowing it entirely take it in to use.

अच्छा हि त्वा सहसः सूनो अङ्गिरः सुचश्चरन्त्यध्वरे ।

ऊर्जो नपातं घृतकेशमीमहेऽग्निं यज्ञेषु पुर्व्यम् ॥ ३ ॥

In the grand performance of Yajnas the ladles (full of ghee) move frequently to offer oblations to this fire which is present in all the world and is the producer of flames. We praise in

our Yajnas this fire which is the maintainer of force, the centre of light and full of powers.

मू० १०४ ॥ ऋषिः—१, २ मेघ्यातिथिः; ३, ४ नृमेघः ॥ देवता—इन्द्रः

छन्दः—बाहंतः प्रगाथः (, विषमा- बृहती × समा-सताबृहती ॥

HYMN 104

Seer—1, 2 Medhyatithih ; 3, 4 Nrimedhah. Subject-matter-Indrah. Metre-Barhatah Pragathah (Vishama Brihati Sama satobrihati).

इमा उ त्वा पुरुषसो गिरो वर्धन्तु या मम ।

पावकवर्णाः शुचयो विपश्चितोऽभि स्तोमैरनूषत ॥ १ ॥

O God, the possessor of plentiful wealth, these prayers which are mine may magnify your glory. The wise men pure and pious shining like flames pray you with the set of prayers.

अयं सहस्रमृषिभिः सहस्कृतः समद्रव्य पप्रथे ।

सत्यः सो अस्य महिमा गृणे शवो यज्ञेषु विप्रराज्ये ॥ २ ॥

This Almighty Divinity like the vast space with seers spreads the strengthening ones in thousand ways. His grandeur is true. I in the Yajna which is realm of enlightened persons praise his power.

आ नो विश्वासु हव्य इन्द्रः समत्सु भूषतु ।

उप ब्रह्माणि सर्वनानि वृत्रहा परमज्या ऋचीषमः ॥ ३ ॥

May Almighty God who is invoked in all the wars, who is dispeller of ignorance and destroyer of our internal enemies (aversion etc) and who deserves all praise adorn our Yajna and prayers.

त्वं दाता प्रथमो राधंसामस्यसि सत्य ईशानकृत् ।

तुविद्युम्नस्य युज्या वृणीमहे पुत्रस्य शवसो मुहः ॥ ४ ॥

O Almighty Divinity, you are the first and best of all in sending bounteous gifts and you are true administrative power. We accept the alliance of the mighty son of strength which bears spreading fame.

सू० १०५ ॥ ऋषिः—१-३ नृमेघः; ४, ५ पुरुहन्मा ॥ देवता—इन्द्रः ॥  
छन्दः—१, २, ४, ५ बाह्वतः प्रगाथः ( १, ४ बृहती, २, ५ सतोबृहती );  
३ बृहती ॥

## HYMN 105

Seer-1-3 Nrimedhah ; 4-5 Puruhanma. Subject-matter-  
Indrah. Metre-1, 2, 4, 5 Barhatah Pragathah (1, 4 Brihati, 2,  
5 Satobrihati) ; 3 Brihati.

त्वमिन्द्र प्रतृतिष्वभि विश्वा असि स्पृघः ।

अशस्तिहा जनिता विश्वतूरसि त्वं तूर्य तरुष्यतः ॥ १ ॥

O mighty ruler, you in battles are the subduer of all hostile  
encountering bands. You are the father of the subject. You  
all-conquering cancelling the curse are the victor of the  
vanquisher.

अनु ते शुष्मं तुरयन्तमीयतुः क्षोणी शिशुं न मातरा ।

विश्वास्ते स्पृघः श्रथयन्त मन्यवै वृत्रं यदिन्द्र तूर्वासि ॥ २ ॥

O mighty ruler, the heaven and the earth cling close to your  
victorious might as father and mother to their child. When  
you attack the powerful enemy (vritra) all the hostile rivals  
shrink and faint at your wrath.

इत उती वो अजरं प्रहेतारमप्रहितम् ।

आशुं जेतारं हेतारं रथीतममर्तुतं तुग्रयावृधम् ॥ ३ ॥

O people, you for your security go to the mighty ruler who  
is mature in age and thought, who attacks and whom none  
may attack, who is inciter, swift, victorious, best of  
charioteers and Vanquished strengthener of the man who  
rends the enemies.

यो राजा चर्षणीनां याता रथेभिरधिगुः ।

विश्वासां तरुता पृतनानां ज्येष्ठो यो वृत्रहा गुणे ॥ ४ ॥

I praise the Almighty God who is the paramount lord of  
people, who is uninterrupted moving force with His

wonderful words, who is pre-eminent and quell of all the calamities and slaver of vritra, the cloud.

इन्द्र त शुम्भ पुरुहन्मन्त्रवसे यस्य द्विता विधर्तरि ।

हस्ताय वज्रः प्रति धायि दर्शतो महो दिवे न सूर्यः ॥ ५ ॥

O man of ignorance-quelling quality, you for aid described the qualities of that strong God whose two-fold action, the mercy and dispensing of justice are amnifest on the learned one, whose shining bolt is held by Him for the resistance of obstructive forces as the sun is held for the light.

सू० १०६ ॥ ऋषिः—गोषूक्त्यश्वसूक्तिनी ॥ देवता—इन्द्रः ॥ छन्दः—उष्णिक् ॥

HYMN 106

Seer-Gosuktyashvasuktinau. Subject-matter-Indrah. Metre-Ushnik.

तव त्यदिन्द्रियं बृहत् तव शुष्ममुत क्रतुम् ।

वज्रं शिशति धिषणा वरेण्यम् ॥ १ ॥

To that lofty energy of yours, your strength and your intelligence and your thunder-bolt for which we long your vedic speech and knowledge make keen.

तव द्यौरिन्द्र पौंस्यै शृथिबी वर्धति श्रवः ।

त्वामापः पर्वतासश्च दिन्विरे ॥ २ ॥

O Almighty God, the heaven and earth magnify your perseverance and fame. The waters and mountains please you.

त्वां विष्णुर्वृहन् क्षयो मित्रो गृणाति वरुणः ।

त्वां शधी मदत्यनु मारुतम् ॥ ३ ॥

O Almighty God, the great powerful sun, the air and water magnify your glory. The human strength follows your command.

सू० १०७ ॥ ऋषिः—१-३ वत्सः; ४-१२ बृहद्विद्वोऽथर्वा; १३, १४ ब्रह्मा; १५ कुत्सः ॥ देवता—१-१२ इन्द्रः; १३-१५ सूर्यः ॥ छन्दः—१-३ गायत्री; ४-१२, १४, १५ त्रिष्टुप्; १३ ग्राणी पङ्क्तिः ॥



## HYMN 107

Seer—1-3 Vatsah ; 4-12 Brihaddivo Atharva ; 13, 14  
Brahma ; 15 Kutsah. Subject matter—1-12 Indrah ; 13-15  
Suryah. Metre—1-3 Gayatri ; 4-12, 14, 15 Tristup ; 13  
Arshi Panktih.

समस्य मन्यवे विशो विश्वा नमन्त कृष्टयः ।

समुद्रायेव सिन्धवः

॥ १ ॥

All the subjects and people bow down to His wrath as rivers  
bend them to sea.

ओजस्तदस्य तित्तिष उभे यत् समवर्तयत् ।

इन्द्रश्चर्मैव रोदसी

॥ २ ॥

The power of Almighty God shines brightly when he brings  
together the heaven and earth (in their respective place) like  
a skin

वि चिद् वृत्रस्य दोधतो वज्रेण शतपर्वणा ।

शिरो विभेद वृष्णिना

॥ ३ ॥

The Almighty God with his powerful thunder-bolt of hund-  
red knots sever the head of fiercely moving water-restraining  
cloud.

तदिदासु भुवनेषु ज्येष्ठं यतो जज्ञ उग्रस्त्वेषनुम्याः ।

सद्यो जज्ञानो नि रिणाति शत्रून्नु

यदेनं मदन्ति विश्व ऊमाः

॥ ४ ॥

This Supreme Being along is pre-eminent power in all the  
worlds and from his efficiency springs up powerful sun with  
splendid valour. As soon as it comes into existence it over-  
come the forces working contrarily as all the protective  
forces co-operate it.

वावृधानः शर्वसा भूर्योजाः शत्रुदासाय भियसे दधाति ।

अव्यनच्च व्यनच्च सस्ति सं ते नवन्त

प्रभृता मदेषु

॥ ५ ॥

Ever being mature with his strength and possessing ample vigour the Almighty God as the smiter (shatru) of cloud strikes fear into *Dasa*, the cloud causing drought or famine. He contains in Him all that moves and that do not move. O Lord, all guarded and supported by you praise you at Yajna-

त्वे क्रतुमपि पृञ्चन्ति भूरि द्विर्यदेते त्रिर्भवन्त्यूमाः ।

स्वादोः स्वादीयः स्वादुनां सृजा समदः

सु मधु मधुनाभि योधीः

॥ ६ ॥

O Almighty Divinity. All concentrate their mental vigour on you. These your protective forces multiply them twice and thrice. O Lord, you blend what is sweeter to sweet with greater sweetness and you bring to emancipated souls this happiness augmented with blessedness.

यदि चिन्तु त्वा घना जयन्तं रणैरणे अनुमदन्ति विप्राः ।

ओजीयः शुष्मिन्तिस्थिरमा तनुष्व मा त्वा दमन्

दुरेवासः कशोकाः

॥ ७ ॥

O Powerful, bold mighty God, in you, the winner of all the riches, these learned men are joyful on the occasions of festivity. You spread firmness in the world and the malignant and evil forces can never overpower you.

त्वया वयं शशङ्गहे रणेषु प्रपश्यन्तो युधेन्यानि भूरि ।

चोदयामि त आयुधा वचोभिः सं ते शिशामि

ब्रह्मणा वयोसि

॥ ८ ॥

O Almighty God, we realising great fury of wars smite down the enemies in battles with you. Through your advice I impel my arms. I make my living swift and sharp with your knowledge.

नि तद् दधिषेऽधरे परे च यस्मिन्नाविधावसा दुरोणे ।

आ स्थापयत मातरं जिगत्सुमर्त इन्वतु

कर्षराणि भूरि

॥ ९ ॥

O Almighty God, you in that house which is distant and which is near (i. e. the earth and heaven) guard with protection and grain. O men, you establish God who is the mother of all and the most victorious power in your heart and you through Him bring many deeds to completion.

स्तुष्व वर्ष्मन् पुरुवर्त्मानं समृम्बाणमिनतममाप्त्यमाप्त्यानाम् ।  
आ दर्शति शर्वसा भूर्योज्ञाः प्र संक्षति  
प्रतिमानं पृथिव्याः ॥ १० ॥

O man of spiritual attainment you pray Almighty God, who is attained by many ways, is most skilful, is supreme amongst superiors and is the wisest of all the wise ones. He most powerful through His power beholds every thing and makes the structure of earth.

इमा ब्रह्म बृहद्देवः कृणवदिन्द्राय शूषमग्निः स्वर्षाः ।  
महो गोत्रस्य क्षयति स्वराज्ञा तुरधिद्  
विश्वमर्णवत् तपस्वान् ॥ ११ ॥

The man of broad brilliance and vision, happy with blessedness of God and fore-most in all makes this prayer of Almighty God his own strength. That self-sovereign Divinity abides in the cloud and earth. It is only He who swift and strong pervades the universe.

एवा महान् बृहद्देवो अथर्वोचत् स्वां तन्वमिन्द्रमेव ।  
स्वसारौ मातरिभ्वरी अरिप्रे हिन्वन्ति चैने  
शर्वसा वर्धयन्ति च ॥ १२ ॥

Thus, the great, highly enlightened man of firm attitude (Atharva) pronounces his comprehensive prayer and praise to Almighty Divinity alone. In this way, the day and night like two sisters present on the earth and these perfect sun and earth with their power please Him and magnify His glory.

चित्रं देवानां केतुरनीकं ज्योतिष्मान् प्रदिशः सूर्य उद्यन् ।

दिवाकरोऽतिं द्युमनैस्तमांसि विश्वातारीदु

दुरितानि शुक्रः

॥ १३ ॥

Bright, presence of luminous bodies, and the brilliant herald of this sun mounting the celestial regions, makes the day, dispels the darkness and shining in radiance passes over the places hard to traverse.

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।

आप्राद् द्यावापृथिवी अन्तरिक्षं सूर्यो आत्मा

जगतस्तस्थुषश्च

॥ १४ ॥

This wondrous one amongst all the luminous bodies, the sun which is giver of life is the eye, the means of vision for air, water and fire. This sun fills the earth, firmament and heavenly region and is the Atma, the most impellent force of whatever moves and whatever does not move.

सूर्यो देवीमुषसं रोचमानां मर्यो न योषामभ्येति पृथ्वात् ।

यत्रा नरो देवयन्तो युगानि वितन्वते

प्रति भद्राय भद्रम्

॥ १५ ॥

As a man follows a maiden so this sun follows the refulgent dawn. In this, the pious men extend their ages towards benevolent God for gain of good fortune.

मू०१०८ ॥ ऋषिः—वृमेघः ॥ देवता—इन्द्रः ॥ छन्दः—१ गायत्री; २ ककुबुष्णिक्; ३ पुरउष्णिक् ॥

HYMN 108

Seer—Nrimedhah. Subject-matter—Indrah. Metre—1 Gavatri; 2 Kakubushnik; 3 Pura Ushnik.

त्वं न इन्द्रा भर ओजो नृम्यं शतक्रतो विचर्षणे ।

आ वीरं पृतनापहम्

॥ १ ॥

O Almighty God, you please bring us vigour, riches and hero conquering the battle. O strong one, you are the

observer of all, and possessor of hundred of skills and acts.

त्वं हि नः पिता वसो त्वं माता शतक्रतो बभूवैथ ।

अर्धा ते सुम्नमीमहे

॥ २ ॥

O possessor of hundred powers, O Almighty, O giver of room to all, you are our father and you are also our mother. We wish happiness from you.

त्वां शुभिन् पुरुहूत वाजयन्तमुप ब्रुवे शतक्रतो ।

स नो रास्व सुवीर्यम्

॥ ३ ॥

O All-praised, O Possessor of hundred powers, O mighty one. I praise you, the doer of powerful acts. So you grant us heroic might.

सू० १०६ ॥ ऋषिः—गोतमः ॥ देवता—इन्द्रः ॥ छन्दः—पङ्क्तिः ॥

HYMN 109

Seer—Gotamah. Subject-matter-Indrah. Metre-Gayatri.

स्वादोरित्था विषुवतो मध्वः पिबन्ति गौर्यः ।

या इन्द्रेण सयावरीर्षुष्णा मदन्ति शोभसे

वस्वीरनु स्वराज्यम्

॥ १ ॥

Like the shining rays of the grand sun which drink the water the people having their close contact with strong Almighty God and having spiritual wealth drink the pleasure of God. They for attaining grace and nicely become happy and delighted after attaining blessedness or self-freedom.

ता अस्य पृशनायुवः सोमं श्रीणन्ति पृश्नयः ।

प्रिया इन्द्रस्य धेनवो वज्रं हिन्वन्ति सायकं

वस्वीरनु स्वराज्यम्

॥ २ ॥

These people desiring close contact, having all inquisitiveness about Indra, the Almighty God bring into maturity Soma,

the knowledge like the loving cows. They having spiritual wealth aim their fatal delighted after attaining blessedness or self-freedom.

ता अस्य नमसा सहः सपर्यन्ति प्रचेतसः ।

व्रतान्यस्य सन्धिरे पुरुषि पूर्वचित्तये

वस्वीरनु स्वराज्यम्

॥ ३ ॥

These people conscious of all affairs with great obeisance praise the power of this Almighty Divinity. For attaining the perfect knowledge or the knowledge of previous existence follow His many laws and having spiritual wealth become happy and delighted after acquiring blessedness or self-freedom.

सू० ११० ॥ ऋषिः—श्रुतकक्षः सुकक्षो वा ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

#### HYMN 110

Seer—Shrutkaksha Sukakshova. Subject-matter—Indrah. Metre—Gavatri.

इन्द्राय मन्त्रे सुतं परि शोभन्तु नो गिरः ।

अर्कमर्चन्तु कारवः

॥ १ ॥

Let our voices praise the world (Sutam) of Almighty God All-bliss. May the devotees and priests praise the praiseworthy one.

यस्मिन् विश्वा अधि श्रियो रणन्ति सुप्त संसदः ।

इन्द्रं सुते हवामहे

॥ २ ॥

In this created world we praise and pray Almighty God in whom all the decencies and seven groups of energy (the Maruts) rest and remain.

त्रिकदुकेषु चेतनं देवासो यज्ञमन्तत ।

तमिद् वर्धन्तु नो गिरः

॥ ३ ॥

The men of learning and action spread the Yajna imparting awareness of duties in the three *Ashramas* and three *Savanas*. May our praises and voice augment that Yajna.

सू० १११ ॥ ऋषिः—पर्वतः ॥ देवता—इन्द्रः ॥ छन्दः—उष्णिक् ॥

HYMN 111

Seer—Parvatah. Subject-matter—Indrah. Metre—Ushnik.

यत् सोममिन्द्र विष्णोर्वि यद्वा घ त्रित आप्तये ।

यद्वा मरुत्सु मन्दसे समिन्दुभिः ॥ १ ॥

O Almighty God, you, with the rays brings to the people *Soma*, the sun which spreads in three localities (Trite) and is stationed in space (Aptye) and that which remains in Maruts, cosmic forces.

यद्वा शक्र परावर्ति समुद्रे अधि मन्दसे ।

अस्माकमिह मुते रणा समिन्दुभिः ॥ २ ॥

O mighty one, you with rays bring to us the vital vigour which remains in far distant atmospheric space and for our sake you roar (through thunder-bolt) in created world (Sute).

यद्वासि सुन्वतो वृधो यजमानस्य सत्पते ।

उक्थे वा यस्य रणसि समिन्दुभिः ॥ ३ ॥

That you are the strengthener of the *Yajmana* who performs Yajna. O Protector of the pious men, you through your powerful worlds preach in the prayer held by this Yajmana.

सू० ११२ ॥ ऋषिः—सुकक्षः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 112

Seer—Sukakshan. Subject-metre. Indrah Metre—Gayatri.

यद्य कच्च वृत्रहन्नुदगा अभि सूर्ये ।

सर्वं तदिन्द्र ते वशे ॥ १ ॥

O dispeller of ignorance, O impeller of all, O mighty Divinity All that which you pervade and control at present is in your power.

यद्वा प्रवृद्ध सत्यते न मरा इति मन्यसे ।

उतो तत् सत्यमिदं तव

॥ २ ॥

O Protector of all existences, as you think, I shall never die, O mighty one so this your thought is true indeed.

ये सोमासः परावति ये अर्वावति सुन्विरे ।

सर्वास्तां इन्द्र गच्छसि

॥ ३ ॥

O Almighty God, you know and pervade all those creations (Somasah) which are created far away and which are created nearer.

सू० ११३ ॥ ऋषिः—मर्गः ॥ देवता—इन्द्रः ॥ छन्दः—बार्हतः प्रगाथः  
( बृहती + सतोबृहती ) ॥

HYMN 113

Seer—Bhargah. Subject—matter-Indrah. Metre-Barhatah Pragathah (Brihati Sato-brihati).

उभयं शृण्वच्च न इन्द्रो अर्वागिदं वचः ।

सुत्राच्या मघवा सोमपीतये धिया शर्विष्ठ आ गमत् ॥ १ ॥

Let the king directly hear this my voice of two kinds—that which is for and that which is against. The mightiest king with discriminating intelligence come to us to drink the juice of soma-herbs.

तं हि स्वराजं वृषभं तमोजसे धिषणे निष्टतक्षतुः ।

उतोपमानां प्रथमो नि षीदसि सोमकामं हि ते मनः ॥ २ ॥

The heaven and earth have fashioned for power to him who is strong and independent ruler. O king, you seats yourself first among your peers. Your soul longs juice of soma.